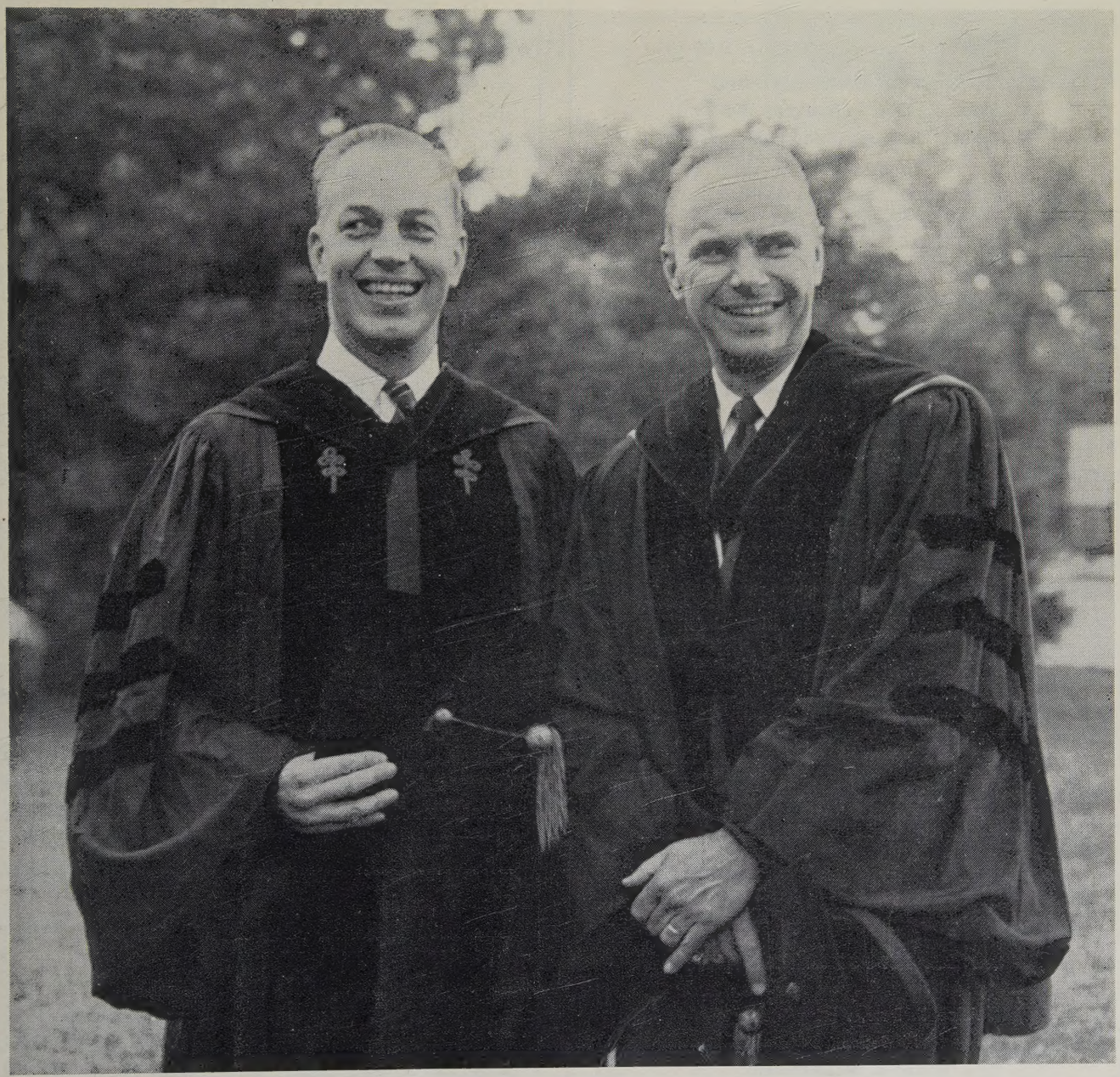
THE UNIVERSALIST *Leader*

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA



Volume CXLII June, 1960 Boston, Mass.

THE UNIVERSALIST Leader

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

EMERSON HUGH LALONE, EDITOR, 1899-1960

RAYMOND J. BAUGHAN, *Editor*

ALICE E. DORR, *Managing Editor*

M. LEONA HASKINS, *Subscription Clerk*

Correspondents

Sheldon Christian, Maine; Donald K. Evans, Ohio; Henry Felton, Pennsylvania; Mrs. Alfred Dunbar, New York; John S. MacPhee, Illinois.

PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The Avowal of Faith adopted at Washington in 1935, commended as a testimony in the free quest for truth that accords with the genius of the Universalist Church:

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively to establish the Kingdom of God.

Neither this nor any other statement shall be imposed as a creedal test.

UNIVERSALIST PUBLISHING HOUSE
Albert F. Ziegler, President
Alice E. Dorr, Acting Manager
16 Beacon Street
Boston 8, Massachusetts
Telephone LA 3-4485

OUR CONTRIBUTORS

June, 1960 — No. 6

Unitarians and Universalists are represented on the cover by the photograph of Dr. Dana McLean Greeley, President of the American Unitarian Association, and Dr. Phillip Randall Giles, General Superintendent of The Universalist Church of America.

Dr. Ellsworth C. Reamon, minister of the Betts Memorial Church, Syracuse, N. Y., has compiled **As We Remember Him,** using the comments of some of the people close to Emerson Hugh Lalone in significant periods in his life. Our office has been flooded with memorial tributes. We regret it is impossible for us to publish all of them.

Donald Harrington, minister of the Community Church, New York, N. Y., discusses the possibilities of a universal church in: **Will the Church Universal Become a Universal Church?**

Frederick Libby Harrison, Superintendent of the Massachusetts Universalist Convention, warns us that consolidation will not solve our local church problems in **Now Is the Time for Loyalty.**

Albert Q. Perry, minister of the City Temple, Universalist, Cincinnati, Ohio, expresses his concern for the basic affirmations of Universalism and Unitarianism in **The Challenge Still With Us.**

Raymond C. Hopkins, minister of the Universalist-Unitarian Church, Brockton, Mass., and chairman of the Co-ordinating Committee on Consolidation speaks of the unanswered questions on consolidation in **The Task Has Just Begun.**

Please send

THE UNIVERSALIST LEADER

to .....

St. .....

City ..... **State** .....

Enclosed find $3.50

Emerson Hugh Lalone

As We Remember Him

Compiled by

Ellsworth C. Reamon

I FIRST met Emerson Lalone under the most unusual circumstances. In the old days at St. Lawrence University, we had what was known as the *Proc Rush,* a polite term for mayhem under a garland of ivy. It went like this: in the still of the night, the "frosh" men charged the men of the sophomore class and a battle-royal ensued. The object was to pin an opponent to the ground and hold him there. Upperclassmen refereed the rush and the headlights of automobiles illuminated the miserable scene.

Came the night of the "Rush" my sophomore year and we were greatly outnumbered by the freshman class. When the whistle blew, I saw three men charging at me out of the gloom: one small, one medium and one tall. With the instinct of a coward, I decided to hit the little guy and let the other two fend for themselves. Marshall Foch could not have made a better decision. When the referees arrived, the little guy was pinned to the ground and his cohorts were trying to pry me loose. This was my introduction to Emerson and neither of us ever forgot it.

Alas, there were two more rushes that night and, on the second and third forays, the enemy had developed something called organization. What they did to me is too brutal to recount. But we all lived and became the best of friends. Emerson enjoyed retelling that tale . . . just as he enjoyed any encounter with life.

Perhaps this is as good a place as any to mention one of the most profound regrets of his life. For years, he tried mightily to persuade our beloved John Murray Atwood to take time to write so that future generations might profit by his wisdom and faith. But the time never could be found. The demands of teaching and administration in the Theological School left no time for writing. Emerson saw the tragedy in this more clearly than anyone else. If he had had his way, we might now be blessed with a valued treatise on the Universalist Faith by Dr. Atwood, one of our most brilliant and beloved leaders.

As I read the tributes to Dr. Lalone from those who knew him best, one thing stands crystal clear: much of the gracious, winsome, understanding spirit of John Murray Atwood had rubbed off on him. He had the same understanding with younger men, the same warmth of friendship, the same faithful approach to life and work, the same forgetfulness of self. And, truth to tell, his theology bore a strong resemblance to the theology of his Dean.

Like Moses, from whom he derived his nickname, he envisioned a land in which the hungry are fed and the naked clothed, where God's Fatherhood finds expression in a truer brotherhood of man and nations do not learn war anymore.

My predecessor here at Betts Memorial Universalist Church was hampered by poor vision. Yet he made his way famously because a quiet woman at home was serving as his eyes; keeping him up to date in his reading and study. It was something like this in the life of the Lalones. Had it not been for Dorothy, Emerson simply could not have carried such a heavy schedule of work. She added years to his life. And the same could be said of faithful colleagues on his staff like Alice Dorr, Leona Haskins and Dora Brown.

He ran a great race under a terrific physical handicap. And he kept the faith by living it. —E. C. R.

EMERSON was born in the Forest Hills section of Boston in 1899, his father being in business there at that time. However, shortly after Emerson's birth, his mother, Mary Barbara, contracted tuberculosis, and in an effort to cure this, the family moved back to the North Country, hoping that the outdoor life and sunshine might help her condition. The father, George Lalone, acquired a farm at Chase Mills, N.Y., and a cottage in the Adirondacks, in the search for health for his beloved wife, but after three years of worry and overwork, he himself succumbed, in November, 1903.

My mother, Flora Ann MacIver, then became hostess and nurse to her daughter, Mrs. Lalone, and the baby Emerson, and after about a year of invalidism, Emerson's mother died in July, 1905. From that time on, Emerson and I were reared as brothers, although I was nine years his senior. We had very little beyond the bare necessities of life, but were a very happy and loving family group. My mother was a very strict Scotch Presbyterian, but her strict discipline was always tempered with love and understanding.

As a child Emerson was always a very serious lad, and an insatiable reader — when other children acquired toys, he always asked for books. He was admired and respected by his fellow townsmen, and his grave and serious demeanor earned him the nickname "Moses," given him by the local dentist, Dr. Coleman, and the local barrister, Ed Martin. He was above average as a student in Madrid High School, and upon graduation the call to St. Lawrence University was strong. He was night operator in the telephone office in Madrid during his last years in High School, and I am sure would have somehow made it to college under his own power. However, his father's brother, Jud Lalone, came to the fore, and made his college career possible, for which Emerson and all of us were extremely grateful.

All his life, even in the early years, Emerson had the gift of making friends. It was not so much the "making" of them; it just seemed natural to be his friend. He also seemed to have an innate ability to analyze a situation and the perseverance to see it through.

Emerson was very devoted to his grandmother, and I am positive that it was her influence and guidance that helped in developing his character and background so that he was able to accomplish so much in the work which he loved, and to which he devoted his life.

— Robert Donald MacIver

Dr. Seth R. Brooks of our Washington Memorial Church, and Emerson were fraternity brothers and roommates at St. Lawrence University. They roomed together for five years in the Beta House without argument or disagreement. To a staunch old A.T.O., this seems incredible. But let Dr. Brooks speak for himself.

EMERSON was one of the kindest persons I ever knew. He fairly worshiped the memory of his parents and adored his grandmother, aunt and uncle. These people had great influence on him — as did a Congregationalist minister in Madrid, N.Y. . . . Mr. Clements. He must have been a remarkable man from what he left in Emerson.

I would emphasize here what all of us know: that Emerson had a tremendous capacity for friendship. Everyone in the fraternity house liked him and was amused by his dry humor. They also trusted his sound good sense.

Emerson was a lover of nature, poetry, art, literature, science (he started out to be a chemist), music and, above all, his fellow man. He loved the North Country . . . Canton, St. Lawrence University and the great river that is now a part of the Seaway.

To me, he was one of the rarest souls I have ever known. He belonged to all people, causes, hopes, ideals and human progress. To put it in one sentence: he grasped life spiritually!

— Seth R. Brooks

The Rev. Gustave H. Leining, D.D., enjoyed a close friendship with Emerson from University days on, serving at one time as a Director of the Universalist Publishing House. He speaks fondly of their years together in the Beta House . . . of occasions when "Mose" would stand up to the boys and challenge them on moral and ethical grounds.

HE was modest . . . yet he could speak with a conviction seemingly equal to that of Dr. Marion D. Shutter. It seemed to me that he was responsibility and conscience personified.

— Gustave H. Leining

THE entire graduating class of 1923 of the Theological School was composed of Emerson Lalone and myself. In all the years since then, whenever we would meet, even if it were only to shake hands in passing, Emerson would say, "Ah, a class reunion." It was typical of his dry, rather wry sense of humor which was very entertaining and most endearing.

After we left St. Lawrence, our paths crossed rare-

ly, much too infrequently for me, for I always loved to chat or argue with him. Although he was always firm in his ideas, and I did not always see eye to eye with him, he was never arrogant or egotistical, and with his wonderful sense of humor, even after a hot discussion, you left loving him as much as ever. In later years, when I was serving on the Central Fellowship Committee, of which Emerson was chairman, he usually held the meetings in his pleasant apartment on Mt. Vernon St. I always made it a point to get there early just to have a chance to visit with him. Through all the years of illness, whenever I asked after his health, he just brushed it off, and turned the conversation to other fields.

I could go on much longer expounding the high qualities of my lone classmate, but others who were closer to him than I can do it much better. I just wish to express my sense of personal loss. There will be no more reunions of the class of '23. And my world will be a little sadder and a little lonelier without the presence of Emerson.

— JOHN D. BRUSH

Robert M. Rice, our minister in Oak Park, Illinois, is another in a long list of friends who knew Dr. Lalone well. These men met for the first time in a rural area of Michigan.

I FIRST met Emerson at a dinner party in Concord, Michigan. My parents and I were visiting Will Couden. Emerson was the summer student minister in Liberty, Michigan, and he was invited to the dinner. As the hostess was a widow, she asked Emerson to carve the roast and serve. Later on, Emerson told me that that was the first roast he had ever carved.

Robertine and I became very well acquainted with both Dorothy and Emerson on a motor trip through the South. We were on the staff of our Southern Institute . . . held that summer in Camp Hill, Ala. Both Emerson and I preached in churches in Georgia en route.

Several years ago Emerson was introduced at a banquet at a Midwest Universalist Conference as "Mr. Universalist." As far as I am concerned he was just that. He had the ability to give me confidence in myself. And while he was not so much older than I, he seemed to me like an older brother. I would hazard the guess that he had the confidence of more of our ministers than any other man in our ministry. No matter what the situation, I always found in him a wholesome goodness. The Universalist Church is a better Church because of him and we are better people because he lived. — ROBERT M. RICE

1927 — In his study at the home of Mrs. Adrienne Webb, Brooklyn, N. Y.

I HAVE known Emerson Lalone as a business associate and a close friend ever since he came to Boston, first as a summer replacement for Dr. van Schaick, and later as a full time staff member of the Universalist Publishing House. I worked with him on several committees, including the Universalist Service Committee when it was first coming into being, the Committee on Publications, and for a number of years on the Central Fellowship Committee. Working with him was always interesting for he was full of fun and enlivened the dullest subjects with his gay and humorous stories. He had a surprising amount of knowledge about so many things that it was always enlightening to talk with him. To those of us who knew him so well he was a great morale booster and the warmth of his friendship, his sincere concern for all those with whom he came in contact and his gallant spirit to the very end are the qualities for which he will be remembered.

— ESTHER A. RICHARDSON

"UNIVERSALISM began in the hearts of individual men. Some of these men fought lonely battles. To Elhanan Winchester, traveling alone in the wilderness, came the vision splendid of man's universal brotherhood. He followed his vision. To John Murray, alone in a new and unknown world, came the call to preach the Universal Fatherhood of God and the Universal Brotherhood of Man. He preached the great gospel to a hostile world. As it was, so it is. The issue of whether or not Universalism will continue to fulfill its mission depends on individual Universalists."

This brief quotation from Emerson Hugh Lalone's book, *And Thy Neighbor As Thyself,* places in its proper context the life and work of the author himself. For few men in the Universalist denomination have responded more selflessly to what he called "the dual apostolic admonition" than did he: "Every man shall bear his own burden," and "Bear *ye* one another's burdens, and so fulfill the law of Christ."

It was highly descriptive of his whole outlook upon life, that Emerson Lalone should write a book about the social and ethical concerns of Universalists, for both as editor and churchman, he gave richly of himself to the promotion of every effort undertaken by Universalists to meet human need.

During World War II, he was one of the leading spirits in our midst who sensed the moral imperative for humanitarian assistance to the countless victims of that conflict, and emphasized his own concern by becoming the first chairman of the Universalist Service Committee. At his home on Mt. Vernon Street in Boston, he held many a meeting of the Service Committee, and devoted hours of toil and heartache to the task of planning, organizing, and mobilizing financial support for Universalist relief and rehabilitation work overseas. As editor of *The Universalist Leader,* he communicated to our churches across the nation the tragic needs of war victims in Holland and Hungary, and was able to convey a sensitivity to human suffering that evoked an immediate and generous response from Universalists everywhere.

Having served as the overseas representative of the Universalist Service Committee, and later as its director, I shall never be able to express in words the infinite gratitude which I felt toward "Mose" Lalone for the thoughtful caring that he expressed, day in and day out, for the work that we were trying to do in those fateful years of 1945-47. I am persuaded beyond any doubt that had it not been for his utterly selfless devotion to the work of our committee, we could never have accomplished what we did, in helping to bind up the wounds of war-stricken Europe!

The years have passed, and remembrance does not illumine the particulars with the same vividness they once possessed, but one can never think of the life and work of Emerson Hugh Lalone without sensing that here was a spirit of great-heartedness that sought to take in the whole world, and succeeded better than most of us. And if the undaunted spirit of Universalism is to live on in the world, it will require persons that *live* it, even as did he!

—CARLETON M. FISHER

1947 — On the "Queen Mary" en route to England, Holland, and Germany following the war to see what Universalists could do to help.

EMERSON and I met on shipboard en route to Provincetown. That was thirty-five years ago. About half of those thirty-five years, we worked side by side as colleagues at denominational headquarters: sitting on the same boards, commissions and committees; sharing in services of ordination and installation; fretting over common problems; joking; laughing; forever kidding each other. In that long period, I suspect we came to be as close in friendship as two men can be. To me, he was always "Mose;" and, to him, I was "Rob-bo." I can hear him now, saying, "Look, Rob-bo, my boy, don't tell 'em all you know, especially about that trip we took together after the war to England, Holland and Germany."

Before we left on that trip, Emerson and I promised each other solemnly that, no matter what might happen en route, under no circumstances would either leave the other. It was a memorable experience. In London, we had to eat all the food we had taken with us and Emerson smoked all our money (cigarettes). In Amsterdam, we discovered Harry Frater-Smid. In Germany, all but frozen as we drove from refugee camp to refugee camp in our little Volks-

wagen, our hearts ached at the sights we saw. And, coming home on the *Queen Mary,* we asked each other what words we might use to convey to our people what it had been our privilege to witness first-hand. The experience was a sobering one, but one he liked to recall.

Over the years there have been times when we have differed on matters of policy or program, differed radically. Each of us spoke our minds. But no difference, however radical, affected our friendship.

—Robert Cummins

FOR Emerson Lalone, self-giving was his way of life. Being what he was, he saw good in all persons. He gave himself in all completeness to the task he had accepted as his responsibility and which he loved more than himself.

It was Emerson's devotion to *The Universalist Leader* and his faith in Universalism that called forth the self-giving of others, and which kept the flag flying in the face of odds that would have overwhelmed most of us. He carried on his shoulders the consequences of the shortcomings of others and never complained.

In the years of his chairmanship of the Universalist Service Committee, he always was a source of encouragement to all participating in the program; wise in his counsel and helpful in his thoughtful and kindly appreciation. His love of people, especially those in trouble and in need, was genuine; and his ability to communicate this concern called forth the response of our people.

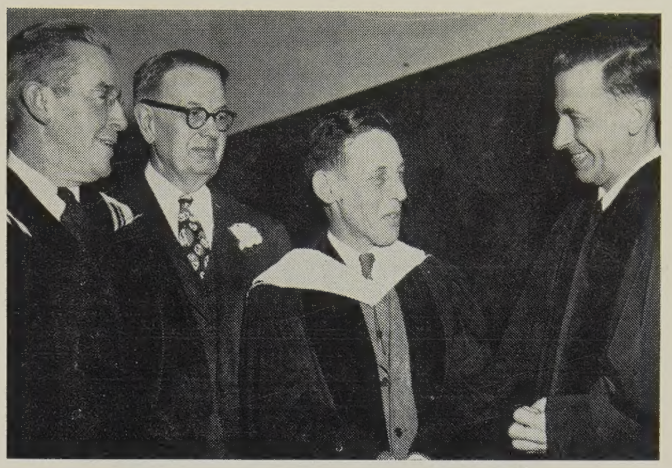
Our memory of Emerson Lalone in the days ahead will continue to challenge and lift us even as the integrity of his concern for persons strengthened and lifted our vision in the days of his fellowship with us.

Ours is a blessed memory that will enrich the tomorrows by the dynamic of its challenge.

— Gustav H. Ulrich

NO one in Universalist circles was ever more devoted to the practical implantation of our Universalist concern for the worth of persons than my colleague, Emerson Hugh Lalone.

It was Dr. Lalone's personal and journalistic support that helped convince the "powers that be" that a full time Service Department was a minimum must for a church body professing belief in the supreme worth



1948 — Dr. Robert Cummins, Harold S. Latham, Dr. Emerson H. Lalone, the Rev. Raymond J. Baughan.

of every human personality. During the dark days of the Universalist depression when the forces of economy tried to liquidate the Service Program and director, he helped rally those in our fellowship who knew, as he put it, that "a church body without a service arm will die." Without Emerson's untiring personal and journalistic support we would have been sorely tempted to give up the fight to keep Service at the center of our movement.

—Dana E. Klotzle

Of all the people who worked shoulder to shoulder with Dr. Lalone for *The Leader,* David Peirce was one of the most faithful and able. I have heard Emerson say on more than one occasion: "I do not know what we would have done without Dave Peirce." Here, in the following letter, one catches a glimpse of the warmth and depth of their friendship . . .

IT was many years ago that I first met "the little man with the big voice." He was preaching, or speaking, about service committee work, and his sincerity and devotion to his cause so impressed me that I became a distant disciple of him personally.

When, in the course of events, I became involved in Massachusetts State convention work and he was working on the *Leader,* I jumped at the chance to become a Trustee of the Publishing House — and later a Director.

Emerson and I soon became very close friends, and together we worked for the survival and continued operation of the Publishing House. Our families grew closer together. He loved all children and he seemed to be devoted to mine. Our work together became a

personal dedication, mutually to each other, and as a team for the Universalist Publishing House. Perhaps we disagreed, but I do not ever remember a continuing problem. I am not ashamed to say he became my personal minister, and I feel that he depended upon me — as President of the Publishing House — for some few years, as his devoted supporter and friend.

I feel that we have lost a Universalist leader, but we have profited through the acquaintanceship, friendship and devotion which Emerson gave so much of to you and to me, and to all of us.

— DAVID L. PIERCE

Supreme Court Judge in Rhode Island, Hon. Fred B. Perkins served as a director of the Universalist Publishing House, and as co-member of the Central Fellowship Committee, enjoying a close working relationship with Dr. Lalone for more than twenty years. . .

EMERSON was convinced of the goodness of God as it irresistibly leads to Universalism. In many respects he resembled Dr. Willard C. Selleck of blessed memory in his insistence: "A good God or no God."

We shall therefore miss him as spokesman. Those of us who knew him as a friend will lose from our lives a gentle Christian personality which will not likely ever be replaced in kind. We shall be poorer for his going, but richer from contact with him over the years. I am reminded here of a statement made by Charles Evans Hughes when he was faced with bereavement: "Our only course now is to close ranks and press forward as before."

— FRED B. PERKINS

DURING my years of activity with the UYF and as its national president Dr. Emerson Lalone was one of our staunchest supporters and frequently provided us that needed encouragement to undertake even more activity. He was our featured speaker or workshop leader many times. Many times, he supported our requests before denominational bodies. Many times, he published articles about our activities and personnel. All too infrequently did we, the young people, express our appreciation of his efforts. Certainly, the youth of the denomination have suffered a real loss.

— CHARLES COLLIER

No people worked more closely with Emerson than the staff of the Publishing House. For twelve years, Dora J. Brown shared with him the burden of keeping the church press going. M. Leona Haskins has quietly and faithfully served the Publishing House for many years. Alice E. Dorr, "without whom" Emerson wrote, "I could not do the job" has served as Assistant and managing editor since 1946.

TO know Emerson Lalone was to love him. When he was elected manager of the Publishing House, as of January 1, 1937, I waited for him to arrive at Headquarters. In a day or so the heavy front door at 16 Beacon Street opened wide, and Emerson said, "I'm here." From that moment on, we worked together in peace and harmony. One of my precious possessions is a letter which he wrote to me on the day before Christmas in 1940 expressing his thanks and appreciation for our loyalty during the past months following his long illness. I called the doctor on that day as I knew that he was in pain, and I hope my quick thought helped prolong his life for twenty years. The editorial that he wrote headed "D. J. B." following my resignation from the staff in 1949 will never be forgotten by me. I have read over the letter above and the editorial many times in the past weeks. I am glad that I knew him, and the many discussions we had have added so very much to my life.

— DORA J. BROWN

DR. JOHN VAN SCHAICK, former editor of the Universalist Leader, introduced me to Emerson Hugh Lalone many years ago. Dr. van Schaick recognized and appreciated Dr. Lalone's flare and ability for writing and their association was a happy one.

When Dr. Lalone became editor and then manager of the Universalist Publishing House, I was happy to be asked to work along with him in many capacities. Hard times and business problems were dissolved into thin air with his humorous, optimistic outlook and approach to each. To me, he was a constant help, instructor and aid. No question was left unanswered, and no problem unsolved, from personal to business matters.

Each day, his arrival at Headquarters was announced by the slamming of the big front door and a cheery "hello" which echoed through the building. His last good-bye was gay. With a wave of his hand, as he left the room, he said: "Take care. See you tomorrow, God willing."

— M. LEONA HASKINS

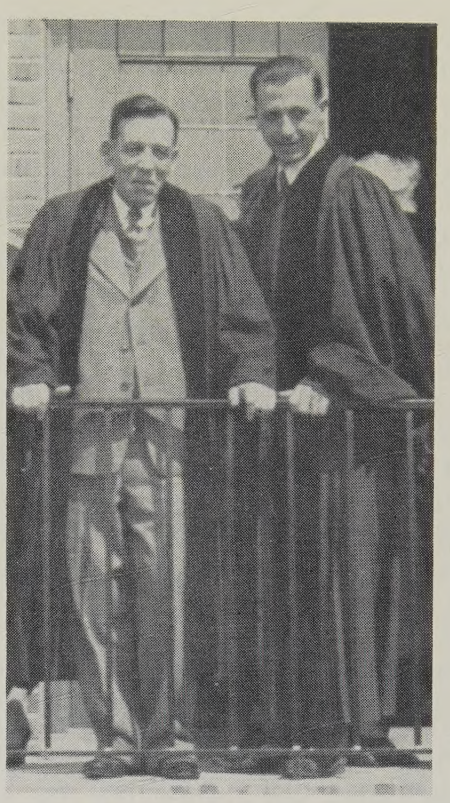
WHEN I think of Emerson Hugh Lalone, separate pictures stand out in my mind as they always do when one thinks of a dear friend. The outstanding thing about these pictures is that every one is of humor, amusement and joy. Friends and colleagues think of Emerson in this way. One cannot think of him with sadness but always of the fun and happiness he brought.

We worked together for fourteen years. We had many problems to solve, and we always worked them out together. It was really fun to do it.

Occasionally, we used to lose things and then the hunt was on and the office was in an uproar. Emerson would always say, "Now, Alice, we do not lose things around here, we just mislay them." And that was true, for presently, the lost would be found and all would be serene.

When I think of Emerson, I think of the happiness I had in working with him those years, the many things I learned from him, not the least of which was his philosophy in meeting life with a smile and getting the most out of each day as he lived it. The many facets of his character have formed so many pictures in my mind which I will always remember.

— ALICE E. DORR



1948 — East Orange, N. J.

EMERSON HUGH LALONE was so very much alive! Physically alive, in spite of a slight frame; always overflowing with energy. Mentally alive, with an ever-expanding awareness of people, events, ideas. Nothing human was alien to him, and nothing alien to him was held in contempt or derision. He was a compassionate man, and if at times he thought "what fools we mortals be" the derogation was self-inclusive.

Everyone who knew Emerson Lalone could speak some word of affection, cite some instance of his humanness and humor; his understanding of people young and old; his readiness to support a right cause, and his uncompromising convictions of what was right and wrong.

Here was no strange, complex personality, difficult to fathom or to get along with. He was straightforward, comfortable to be around, candid and yet considerate. All the strong, simple virtues shone in him, without his knowing it. Indeed, the innate modesty of the man could lead the unknowing to underrate his immense abilities as editor, publicist, preacher.

Add to this Emerson's faculty of making you think well of life. His faith in "the ultimate decency of things" was infectious. So it was a happy experience to be with him, and a regret to part. In fact, you never really parted from him — a little of his spirit always rubbed off on all who came in contact with him. Like salt in the daily provender, he managed somehow to add just a pinch of himself to every situation, so as to bring out the richest flavor.

Emerson Lalone was a person you just naturally loved. You always knew where he stood. And if you did not stand with him, he did not stand against you— only against your concept of what, to him, seemed incorrect or unworkable.

—WILLIAM WALLACE ROSE

In doing the research for a biography of William Rose Benét, Emerson found a rare friendship in Dr. Norman Holmes Pearson, Head of Graduate Studies, Yale University.

I DO not know how the time has flown since I was asked to write about Emerson Lalone. Perhaps it was, indeed, because he and I both seemed to live lives crammed with unpredictable demands that we maintained an extraordinary bond of friendship on a basis which would have seemed otherwise too frail. Emerson had always the great capacity to pick a thread up, not out of a housekeeper's sense of orderliness, but as though it had never been dropped at all. In our friendship, the thread was William Rose

Benét, the distinguished American poet and neighbor of Emerson's on Cape Ann, whose biography Emerson had been at work on over the last few years. Benét and I had collaborated on the editing of *The Oxford Anthology of American Literature,* and I was an unofficial literary executor for his estate. Emerson had conducted Benét's burial at Cape Ann. I was not there. The fact was all I knew when Benét's widow asked me if I would approve of Emerson as biographer. Emerson used to laugh afterwards at the cold Yankee eye with which I examined him when he stopped off to see me. But if I was cautious, it was because I knew what an extraordinary person it would take to understand the many paradoxes of Benét's life and moods, the swirl and the lethargy, the many talents and the weaknesses that characterized him. Yes, I said however, yes; not quite knowing why I said it, but knowing I was right. I came to know why as Emerson sat by me then and on many later occasions in the Yale University Library going over the Benét manuscripts and journals and correspondence which are a proud possession of our university. He would ask questions about the papers and I knew that the questions were the right ones to ask even when I didn't have the answer. He would comment on the letters, and I would know that the comments were the proper ones about moments which I had shared with Benét. Somehow I came to feel that I could not have had a better chance to understand Emerson's great general contribution to his fellow men than by this example of his quick sympathy for Benét. For just as he seemed to feel his way easily and surely to the core of Benét's nature, just so must he have established relationships with thousands of others. A chance gesture, a fleeting phrase, a cast of words, were enough to open his way to recognizing in them the common state of children of God. Benét would have been fortunate had Emerson lived to complete the biography. But we too have been fortunate in the understanding he had of us.

— Norman Holmes Pearson

Among the chief joys in the life of Emerson Lalone was his association with The Fraters, who meet annually at the old Wayside Inn. From year to year, he lived for this Retreat . . . gloried in its fellowship and held its memories close to his heart. He delivered a paper at the last Retreat on the subject of worship. No one could have been happier in the return of The Fraters to the old-new Inn than was Emerson.

Here, in the following lines, is a meditation he wrote following the Retreat of January 1949. . . .

To The Fraters

I remember the voices of my brethren:
Voices singing in the firelight,
While shadows danced on ancient beams;
Voices laughing in the sunlight,
Where winter birds sang to sleeping gardens;
And the satisfying silences, soul quieting.
In a room close to the earth
Yet strangely and eternally The Upper Room.

I shall not forget, but hold forever
The honest handclasp, the understanding ear,
And the satisfying silences, soul quieting.
Strong men, diverse minds, seeking One Will,
Come to this Inn whose walls are wisdom.

In dark days I remember these, and take heart.

And in the years to come, whenever the brethren gather in that dear familiar place "where shadows dance on ancient beams," we shall remember him with warm and abiding affection.

Extract from the minutes of the Board of Trustees of The Theological School, St. Lawrence University, Syracuse, New York, March 28, 1960.

The death of Emerson Hugh Lalone leaves a visible and irreparable gap in our ranks. We, therefore, vote the following resolution:

"WHEREAS the Reverend Emerson Hugh Lalone, D.D., Litt.D., graduate of the University in 1921 and of the Theological School in 1923, minister of the Canton Universalist Church from 1930 to 1937, and member of the Board of Trustees of The Theological School from 1951, has been removed from our midst by death, and

"WHEREAS his wise counsel, strong support, and warm friendship have been an invaluable asset to the School and the Board,

"Be it RESOLVED, therefore, that The Board of Trustees of The Theological School of St. Lawrence University express to Mrs. Lalone, and to its graduates, friends, and affiliated bodies, its deep sense of loss and profound gratitude for the life of Emerson Hugh Lalone, colleague, friend, editor, minister, champion of human welfare, denominational leader, strong son of God. So be it."

Extract from the minutes of the Board of Trustees of the Universalist Church of America meeting on April 26-28, 1960:

The death of Emerson Hugh Lalone on March 24, 1960 leaves a vacancy in our midst that is felt as a tragic loss to all of us who knew him and the role he filled in the affairs of the Universalist denomination.

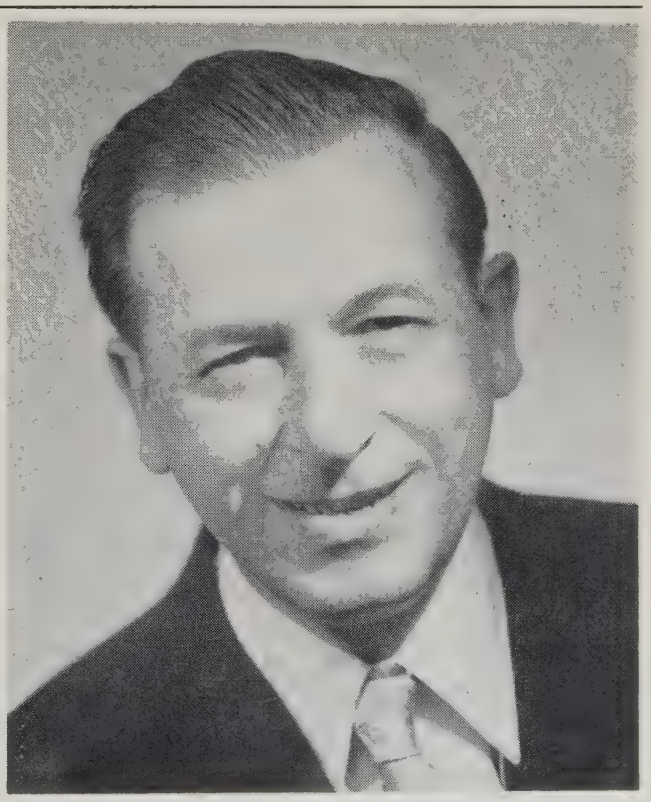
As editor of *The Universalist Leader,* author of several books and monographs, organizer of the Universalist Service Committee and a loyal servant of the denomination through many committees, boards and organizations and in many capacities he has made a lasting impression upon The Universalist Church of America. His fair-mindedness, wise counsel and warm friendship won for him the love and respect of all who were associated with him.

Be it, therefore, RESOLVED that the Board of Trustees of The Universalist Church of America, meeting in Framingham, Massachusetts on April 26-28, 1960 express to Mrs. Lalone and to his friends and his associates in the denomination and in the Universalist Publishing House its profound gratitude for the life of Emerson Hugh Lalone, friend, editor, minister, denominational leader, champion of human freedom.

The Board of Directors of the Universalist Publishing House announced on May 11, the appointment of the Rev. Raymond J. Baughan as Editor of the Universalist Leader, succeeding Dr. Emerson Hugh Lalone. Mr. Baughan, for a number of years, was editorial consultant and Associate Editor, and on the death of Dr. Lalone was appointed Acting-Editor. He is a graduate of St. Lawrence University with degrees of B.S. and B.D., and has studied at the University of Maine, Crane Theological School of Tufts University, and at the Boston University School of Theology and School of Education. After his ordination to the ministry of the Universalist Church in December of 1935, he served Universalist parishes in Maine, New Jersey, New York and Massachusetts, and is now minister of the First Universalist Church in Arlington, Massachusetts. He served for a time as Protestant chaplain at the New Hampshire State Hospital and at the Massachusetts Correctional Institution, Norfolk. Among his published works are **Undiscovered Country,** Macmillan Publishing Co., New York, a book of meditations; devotional manuals, **Tell Us of the Night** and **The Breaking of Bread;** and articles in **The Universalist Leader** and in **The Chaplain.**

The directors know that the denomination and all friends of the **Leader** rejoice with them at Mr. Baughan's acceptance of this responsibility.

— Albert F. Ziegler



Will the Church Universal Become a Universal Church?

Donald Harrington

The first step to be taken is to prepare a concept of an inclusive fellowship. It is a desire to remove any barrier which may exist to human brotherhood. It is what a Jew feels for all Jews, what a Christian feels for a fellow Christian, a Moslem for a brother Moslem, except that with us, this mystique is not for any part of the whole, but for mankind as a whole.

WILL the Church Universal become a universal church? This question may seem to be somewhat presumptuous and not a little premature, somewhat in the class of Jefferson's confident statement that no one living in his time would fail to die a Unitarian. Do we need to be concerned about whether a concept will become a universal institution almost before it has become institutionalized at all, before the concept has been clarified among its closest adherents? Do we need to worry about the possibility of its future predominance when its natural competitors, the powerfully-entrenched churches of the present and past do not seem to consider it even to be a threat?

The questions are legitimate and my answer is that it is proper for us to concern ourselves with this question because, whether one is strong or weak, young, middle-aged or old, it is important to know what one wants and where one is going. This is true of individuals, and it is equally true of institutions. Our goals affect our growth. Where we are going or think we ought to go does have an effect upon how we develop. Our goals also affect the feelings of people toward us, and this is an important consideration. There may be many who would support the concept or idea of the Church Universal who wouldn't want to see the development of a universal church. Men have very properly learned to fear institutions, and especially universal institutions. Any institutionalization of ideas makes them subject to human frailties and the abuse of power. It consists of the organization of the energies of men and the concentration of human thought and power, yet that power, once organized, must be wielded by mere human beings.

This has led some to resist all forms of human organization and all institutionalization of ideas in favor of a free and ungoverned intercourse of individuals. But the philosophy of anarchy has not made much progress among us. There are too many of us, living too close together. The need for organizing our ways, under law, is apparent if we are not to spend most of our time and energy in battle.

Furthermore, any cursory study of history reveals that failure to undergird ideas with some kind of organized effort which truly embodies them, leaves them subject to every whim of individuals and every wind of fortune, and frequently leaves them so vacuous that they soon vanish without a trace. Soundness of embodiment, not too rigid, nor too loose, is essential to the perpetuation of ideas.

We may see something of the necessity and danger in the institutionalization of ideas if we look at the history of Christianity itself.

Let us review, briefly, that interesting, fascinating, and sometimes frightening story. One might say that Christianity began in the mind of Jesus as he walked the hills and valleys of Galilee. It began as a simple reformation of his native Hebrew heritage. Some of his ideas, he undoubtedly gathered from the Essene community with which he was in contact, for what he taught was very similar to what they were teaching, putting a primary emphasis upon the spirit in which one lived and upon the attainment of righteousness in personal life and justice in social relations.

But, after Jesus died, this simple, native religion was adapted to the outlook and to the needs of the vast Mediterranean Gentile world by Paul, and then, it was institutionalized into small fellowships which he carefully nurtured, in Asia Minor, in Greece, and even as far to the West as Rome. Gradually, these were nurtured into powerful churches which became the foundation of the Christian church as we know it today. In the process of institutionalizing Jesus' ideas, Paul shifted the emphasis from the teachings to the man himself, or rather to the God-man that he had by then become, thus transforming the original religion of Jesus almost beyond recognition. Yet, in this

process, Paul did preserve the original materials so that they should be available for future generations. If it were not for Paul and his church-building genius, it is entirely possible that Jesus would have been forgotten, and we would not have in our heritage today the grandeur of the *Sermon on the Mount,* with its ethical and spiritual profundities. We would not have the disturbing glory of the symbol of the cross.

It may even be true, I think, that Paul inadvertently helped to preserve Judaism. By adapting and reorganizing Jesus' religion, he gave Judaism something against which to set its own organized belief, something to cling to despite all obstacles. For it is true that we specially cherish those ideals that anyone may try to take from us. Judaism has survived partly by the rejection of Christianity as well as by the assertion of its own beliefs.

In the conflict which developed between Pauline Christianity, or what we may call Gentile Christianity and original Judaism, the Jewish Christianity, or original reform Judaism of Jesus, was somehow lost. It never became embodied at all. It was unable to institutionalize effectively, partly by its own inner character and emphasis, and partly by the logic of the situation. It disappeared from sight after 325 A.D. until the liberating process of the Reformation in the sixteenth century permitted a return to the original sources and documents. Then that simple Jewish Christianity rose again, as from the dead, basing itself upon the sources that Pauline Christianity had misread, but preserved. This time, it did institutionalize in the free religious movements which flourished throughout Europe during the sixteenth and seventeenth centuries.

But I have omitted a very important part of the story. Pauline Christianity began as a tiny, insignificant sect in a world ruled by Roman paganism. Within three hundred years, which from the point of view of history is a very short time, it had become the official religion of the entire Roman world. Of course, from the very beginning, it had regarded itself as a universal faith, as a faith which contained salvation for all men and which all men must someday adopt. Despite the presumption of this assumption, it clung to it, and because the pagan religions had become corrupt and gone to pieces, and because there was in Christianity a doctrine of supernatural salvation which was very appealing to people in an empire of crumbling hopes, and a personal saviour to dramatize that system of salvation; because Christianity, in short, seemed likely to be a useful unifying force and the Christians were the only ones in the empire who seemed prepared to live and die for their beliefs, Rome took over and made over Christianity for its own use, and Christianity took over the powers of Rome to help make itself a universal church.

In its efforts to do this, it set out militantly to convert or exterminate all its opponents. It scattered the Jewish Christians who had survived Paul's split in the early Christian church. It persecuted the Jews. It warred with great crusades upon the Moslem world, and burned and slaughtered any whose orthodoxy of belief was called into question. Finally, after almost a thousand years of this, the rule of Rome was broken by the rise of nationalism and the coming of the Reformation.

The quest for the universal Christian church thus reached a height, and then was fragmented. The concept of a universal church still exists, and the goal of one universal, world-wide Christian church is still the goal of all orthodox Christians. It goes forward today by persuasion, except in some countries where the Roman Catholic Church is a vast majority, like Spain, or some of the Latin-American countries, where compulsion is also used. It is shared by other Christian churches which continue the idea of apostolic succession and go out to the ends of the earth to convert followers of other faiths. One can see the evidence of it even in New York, in subway posters, where the beautiful phrase, "that all may be one," means, translated, "that all should be urged to become Catholics in order that all may be one."

This long historical digression has been an attempt to illustrate that it is both important and dangerous to institutionalize ideas and concepts. It is important if they are to survive. It is dangerous because institutionalization is so open to abuse and distortion by human beings. I daresay that many would oppose any thought of *our* striving to be a universal church simply because of the presumption and the dangers of the abuse of power that any such development might imply.

Yet, despite these dangers, the need to institutionalize remains. It is shown in what happened to the Jewish Christians, who were the closest followers of Jesus, who failed to institutionalize and who were lost for between one thousand and thirteen hundred years.

To institutionalize in an age of world communication like ours tends to make any concept which has real validity one which will tend toward universality of expression. In this sense, the question that we are raising about the Church Universal is only the reli-

gious phase of a very much broader problem which embraces our entire contemporary culture: the over-all tendency to universality which we see today, the problem of the beginning of the disappearance of varieties in our world, the washing out of men's interestingly different ways of living and believing under the impact of modern communications, the aggressive dynamic of our wealthy, Western culture and its universal effectiveness in the realm of material well-being and the scientific method.

We have to recall that variety develops in a world that lacks communication. The three great races, the Caucasian, the Mongolian and the Negro, developed in isolation from each other, though interestingly blending at the points of contact, as in Southeast Asia, or North Africa. Mankind, isolated by mountains, seas and deserts, developed different languages, customs, music, forms of dance. They evolved different types of economy and social organization, which, nonetheless, tended to follow the same general progression of pattern from tribal to provincial, to national to international, and from autocratic to democratic as the standard of living rose, and from pastoral to agricultural to mercantilist, to industrial, differing from each other according to the stage of development in which they found themselves.

Religions developed variously, too; each religion arising out of the inner resources of its people and adapted to the particular needs of its own locale. Even the religions show similarity of pattern progression, both in myths and ethical codes. But, with increasing communication, there came into being the missionary impulse, and with the physical possibility, there came a zeal for universality. This is represented most clearly in Christianity and Buddhism, each coming to dominate a large part of the world with which it was in easy communication. Now, in a world in which communication everywhere is increasing, the differences are beginning to be understood and to disappear. The great trend to over-all universality has come. We can see it in almost every area of life.

We see it, for example, in the tendency to forsake national costumes and adopt western dress. I don't like us to become all alike. I wish that all nationalities would retain their national costumes. I don't believe they will. About all we can hope is that what we now call western dress, which seems to have permeated almost everywhere, may be enriched by styles and influences which will flow back and forth between all parts of the world. There is a little evidence of this today in New York. If you should walk down 34th Street and go by Macy's window, you may see advertised "the Madras Look" in clothing for men, American-Indian styling in men's suits.

We see it also in the tendency to relegate indigenous music to the concert hall and for the popular world to take over American jazz. The Russians have tried to stop this, but have failed. Jazz has been bootlegged by the Russian young people into their homes and meetings.

A Japanese friend told me that the predominant music in Japan today is American jazz, slightly modified. Perhaps in time we can hope for the same process of enrichment as in dress.

We see it in the world-wide effort to take over our mass-production economy, the methods which have made it successful, which bid well to lift men up to a common level of well-being. We see it in the efforts of peoples and nations to move overnight from the personal dictatorships of a tribal autocracy to the equality under representative law of a constitutional democracy.

We see this same tendency in the mingling of the races and the disappearance of the ancient taboos. We see it also in religion, the great historic faiths, standing, finally, face to face, discovering in each other astonishing similarities, as well as significant differences. When one studies comparative religion, as more and more people do, he is utterly astonished to see the similarity of Hinduism reformed into Buddhism and spreading over the whole of Asia, as Judaism reformed into Christianity and spread all over the western world. It is interesting to note how alike religious symbols are. Hinduism has its trinity just as Christianity has: Vishnu, the Creator, Siva, the Destroyer, and Krishna, the Redeemer.

It is interesting to see how these great missionary faiths have deified their principal prophets, Jesus into the Christ, Gautama into the Buddha, and worshiped them even though the man may have tried desperately in his lifetime to avoid becoming an object of worship. It is interesting to see the sweeping influence of Christianity in Asia, and the new influence of Zen Buddhism and the Vedanta Movement in the West.

We see this same tendency to universalism perhaps even more vitally in the rise of science, a new approach to truth, which is gaining world-wide acceptance and rapidly undercutting the foundations in revelation of all the traditional religions in both East and West. There is a universal substitution of

the new method of exploration for the old method of revelation. It is slowly battering down the rigid armor of the religions of the past and providing not only a new way to truth, but a new way of believing and a new way of life, which is gradually extending itself into every cranny of modern existence.

These tremendous trends toward universality, borne upon the wings of modern communication, are present facts. They are changing us and our world. They are making us one. They cannot be wholly resisted, but can be kept open, free, flexible and rich with insights that flow back and forth. It seems to me that this is what we must encourage. It must be thus, or one will try to dominate, and that one will be hated and resisted. It is fatal for anyone any longer, Christian or otherwise, to try to dominate the rest.

This leads me to the conclusion that our modern one world will ultimately require, seek and find a world-uniting religious world view, a concept of world fellowship, of the Church Universal, and that that concept will hold within it the seed of a possible universal church. Our question is not so premature. The problem is already here. If the answers are not yet prepared, we had better get busy preparing them.

The first step to be taken when history summons us is, of course, to prepare a concept. We have been trying falteringly to frame one for a hundred years. It is a feeling, a mystique, a yearning, a reaching-out for some sense of solidarity of one's self with all other men, of whatever sect, class, nation, faith or race. It is the concept of an inclusive fellowship; a feeling of loyalty to and comradeship with, all men. It is a desire to remove any barrier which may exist to human brotherhood. I said these are mystiques. It is what a Jew feels for all Jews, what a Christian feels for a fellow Christian, a Moslem for a brother Moslem, except that with us, *this mystique is not for any part of the whole, but for mankind as a whole,* including each and every part, a wanting to share, understand and possess each and every part.

We have to face the fact that if this is ever to be more than a mystique, we shall have to find the way to help such unity to evolve and emerge. There are conditions for the undergirding of such a mystique of *Man* as I have described. Such a sense of oneness beneath our separateness is possible only where there is a commitment to freedom for each to carry on the search for truth and to maintain his own individual conscience in holding and following it. There must be a turning for inspiration to all of the wisdom of mankind, and to a consideration of the philosophies of all schools of modern thought. This method will respect all the great teachers and prophets, and will not hesitate to adapt and make use of the great festivals of traditional religion. It will apply the truth it discovers for the development of personal integrity, and for the attainment of social justice. It will always work in the spirit of love.

History is now using us and the Unitarian-Universalists as leaders in this process. Since the time of Emerson, we have been exploring, pioneering, trying to formulate and to implement this basic idea. Others, like the Ethical Culturists, some of the Community Churches, the Modernist Christians, the Reform Jews, the Brahma Samaj and Vedanta Societies of India (the Unitarian Buddhists), are moving in the same direction, and we should keep in closest touch with them. We should try to feel a sympathetic friendliness for all of the great institutions of religion, seeing that all accomplish something, but should be expecting that, as the world comes closer together, there will be more and more people who want to reach across the barriers of the separate faiths and embrace a universal outlook.

We are making history these days, whether we fully realize it or not. Will the Church Universal become a universal church? If it remains true to its present spirit, clinging close to freedom, insisting upon democracy, encouraging local autonomy and co-operative effort, actively seeking the truth in all faiths and rigorously applying it, then I believe it will grow. It will grow by power of attraction, as it meets the needs of this new world age.

Whether it will ever become the only or major Universal Church will depend upon many things; upon how rapidly the world comes together; upon how well the traditional churches are able to adapt themselves to the new ways and the new spirit; upon how sensitive the Church Universal will be to human needs. If we who cherish the Church Universal can make it a living example of sincerity of seeking, of honesty of expression, of courage in the application of truth, of respect but not worship of the past, of love for all men of whatever faith, of responsibility for the future, if we can be content to grow, not by any kind of compulsion, physical or psychological, not by derogation of others, but by the simple power of the attraction of freedom, truth and love and of universality of outreach, we may be surprised at what will emerge from this small beginning. We may live to see the dim outlines of a universal free fellowship of men, led by a grand procession of the great prophets, poets, teachers and scientists of all the peoples of the present and the past, walking with equal honor, side by side.

Now Is the Time for Loyalty

Frederick Libby Harrison

MY work involves a good deal of going about among our churches and our people. As I go about I try to listen carefully to what people are saying and to hear not only their words, but the concerns which the words try to express. Many of our people are troubled and uncertain about the future. Some of them think the Church has lost its faith or is, somehow, about to. They seem to feel that Universalism is about to lose its way, its distinctiveness, its vitality. The strongly voiced reaction of some of our folk to the newspaper reports of decisions made at the Syracuse General Assembly is but one indication. I have been a Universalist all my life. I have now lived long enough to have known some of the giants of our faith; its spokesmen to another generation. The words of some of them still ring in my ears. These were men of faith. Primarily they had faith in each other and faith in the persuasiveness of the gospel of Universalism so that they trusted in its strength in all encounters. How impatient they would have been with our fears and our timidity. Our gospel exists in the minds and hearts of those who truly embrace it. Do we not trust ourselves to be its champion? Who can rob us of our heart's treasure? It is not of the sort thieves break through to steal. *If we believe it and live it and teach it and preach it, it will not die,* however it may be organized and structured.

What alarms me is that we disagree in brotherly love! What alarms me is our lack of commitment! What alarms me is that we have been indifferent to and negligent of our religious beliefs so long that we feel insecure and become panicky when we think they are challenged.

Now is the time for each of us to restudy and rethink our historic faith. It does not need our defense so much as it needs our understanding and our commitment. The real enemies of Universalism are those who treated it so shabbily when it was in need of their loyalty. Those who took it for granted. Those who failed to support it with their money. Those who neglected to study and understand it. Those who would not teach in our church schools, nor serve on membership committees. There may even be those who have wasted the substance of our faith in one Babylon or another and now cry out because of their own spiritual hunger.

At this turning point in our history, I call upon all who think of themselves as Universalists to face honestly and courageously the demands of their own minds and to trust others to do the same. I call upon their loyalty to Universalism in urging them to remain united and to bring all their strength to the demands of our changing situation. This is a great day for Universalists — *if we will make it so.* What needs to be done can be done and more healthily within the consolidation than in any splinter movement.

This consolidation will amount to very little if it is only a matter of reorganizing our denominational patterns and services, for the sake of efficiency or economy. Let our consolidation be for the husbanding of our real treasure which is our religious faith. Religious insights affirmed by Unitarians through the ages are our heritage. Religious insights affirmed by Universalists through the ages are also our heritage. The two converge naturally in our time. The fact is they have converged already and issue in our concept of the unity of God, and the oneness of humanity, the worth of every person, the authority of truth and the freedom of every man to use his own reason in his search for truth. These convictions demand of us a concern for all men and ethical relations in all our dealings. Unitarians and Universalists alike embrace this faith. Emphasis may not be identical. Heritages may vary somewhat. Sociological roots may have sought different soil. But in our basic religious faith we are one.

And I would remind you once again that this strength is evoked and expended at the local church level. What is proposed in the Unitarian Universalist Association is an association of churches. What is to be done must be done where local congregations meet for worship, study and service. I remind you this calls for strong local churches everywhere. Do not "wait" for consolidation thinking this will solve your local church problem. It will not do that. If new members are needed, you can start at once to improve stewardship in your own church. If a more attractive program is suggested by your condition, now is the time to plan and inaugurate it. Your church, as in the past, will depend upon you to make it what you want it to be.

The Challenge Still With Us

Albert Q. Perry

The challenge which faces the Unitarian Universalist Association is that of transcending reliance on successful techniques. I regret the limited optimism with which I face the possibilities before us. I should like to have my doubts proved groundless by a ringing announcement that we are a new association of churches of the Christian tradition, believing in the indivisibility of God and universal salvation.

THE study of history reveals that doctrinaire "liberal" institutions tend to have a limited life expectancy insofar as creative vitality, motivational power and broad appeal are concerned. Characteristics which contribute to this often-noticed weakness include the following: an exaggerated emphasis upon contemporary or superficial problems; an emotional entanglement with temporarily successful techniques; a dependence upon waning authorities; a habit of negativism; and an inability to take root in the paradoxical nature of man because of enthusiasm for rationalism.

All of these tendencies were increasingly evident in both Unitarianism and Universalism in the era just preceding denominational consolidation. The latter movement seemed to have lost its sense of purpose and to be dying of emotional starvation. The former seemed to be exploiting contemporary conditions and superficial truths.

At best, the union of such groups on such a level will be in danger of masking elements of obsolescence by temporarily establishing a somewhat larger and economically stronger movement. At worst, the union will accelerate the rate of depreciation. Neither of these dangers was avoided in drafting a plan for consolidation and both must be faced in the immediate future if the Unitarian Universalist Association is not to have a quick flowering followed by a quicker fading.

Originally, both Unitarianism and Universalism were established upon basic affirmations of continuing value. Unitarianism proclaimed the indivisibility of God, and the Universalists preached the universal salvation of humanity. These fundamentals contained many creative, liberal implications, and as long as the fundamentals were recognized and respected, Unitarians and Universalists could adapt their programs, projects and techniques to contemporary needs. Each could exercise freedom of choice and each was a source of security within which its members could establish habits of freedom. Each movement existed for a defined purpose and could rationally choose among contemporary alternatives without emotional strain.

The tendency to emphasize superficials and to soft-pedal, if not to reject, the fundamentals undermines present efforts to do many of the things that we desire to do or claim to be doing. For example, there is an often-expressed desire that Unitarianism and Universalism should take the lead in promoting an inclusive respect for and co-operation with the varied faiths of our interdependent world and thereby contribute to the establishment of a common ethic, scale of values and sense of purpose. The superficials of religion are incapable of providing the needed motivational power for this goal, and it is the superficials which differ and which divide us.

That which religions have in common is a faith in the spiritual nature of life, and in human capabilities of mystical insight. If we reject or de-emphasize the universal elements of religion, we shall have cut ourselves off from our spiritually-minded brothers of other cultures. If we seek for similarity of superficials and should succeed in so establishing a common faith — a most unlikely achievement — it would be incapable of resolving the tensions which plague our age.

Having established a consolidated church, and I assume that this will have happened before the publication of this paper, we should take this as an opportunity to rediscover the fundamentals of both movements, to harmonize them as a common base and to recognize that their contemporary implications are that and nothing more.

Ballou was able to put together the doctrines of universal salvation and the indivisibility of God. Chauncey and Mayhew were able to do the same in the early years of the Unitarian movement. A combined church could be established to proclaim these two fundamentals and to implement them in accordance with present needs.

Personally, I would not worry too much about the predicted response to such a reorientation. If the fundamentals with which we have been entrusted lack popular appeal, I would prefer that the church ceased to exist rather than be a witness to expediency. However, I believe that these fundamentals have unusual significance and relevance in our modern age. The era of Utopian hopes and the deification of reason is over. The exercise of technological skills based upon scientific discoveries is showing steadily diminishing returns insofar as human values and satisfactions are concerned. The threat of mass destruction, making pertinent the question of faith in immortality, was never greater. Not only may we hope to contribute to the historic goal of establishing a universal church by using this consolidation as an incentive for going back to our specifically religious fundamentals, but we may discover them to have more appeal today than in the previous century.

The risk of becoming entangled in successful technique is one that astute historians have long recognized. Toynbee emphasized this as the primary cause for the collapse of cultures. Unitarians, at least, should need no such reminders. From about 1800 to 1848, they enjoyed an era of geometric expansion. Congregational churches were infiltrated, divided and captured. Friendly courts permitted assets which had been accumulated by Trinitarian movements to be transferred to Unitarian movements. The prestige of existing educational institutions and the intellectual climate of the times were exploited and Unitarianism was successfully defined as the alternative to emotionalism.

When there were fewer Congregational churches to infiltrate and when those remaining were more careful in the choice of their ministers and the education of the laity, the growth period came to an end. The technique was outmoded, but its previous efficacy had stunted the imagination of the movement. A period of dormancy began which was to last most of the century. (In the Midwest, where a separate Unitarian denomination existed, it was demonstrated that the fundamental idea had continuing vitality and was not dependent upon outmoded techniques, but the lesson had little influence.)

The challenge which faces the Unitarian Universalist Association is that of transcending reliance on successful techniques.

The liberal movement is apt to boast of its freedom, but anyone looking at it objectively is amazed at its dependence upon authorities, and waning authorities at that. Sit in a discussion group of Unitarians or Universalists and you will hear repeated quotations (direct or indirect) from Sigmund Freud, John Dewey, Franklin Roosevelt, Einstein and Schweitzer. All of these are past the age of youthful experimentation if not deceased, but liberals cling to their examples and theories.

It should be noted that liberalism does not free anyone from a need for authorities. Reason can point out errors in accepted truths, but it cannot replace error with truth. Reason is useful in working out the implications of truth, but it is not a source of original ideas to be proven and implemented.

In the first half of this century, liberals rejected the errors of orthodoxy and found themselves in a vacuum of purpose and meaning. Seeking substitute truths and programs, they gravitated to the most exciting figures of the age. Blindly and arbitrarily, they adopted these as their authorities. They were not necessarily chosen as supporters of or as contributors to fundamental insights, but as sources of a sense of validity and value.

Freud might have been respected by Universalists as a source of evidence for man's basic sinlessness. However, he was not chosen as a witness who would be replaced when a better one came along. He was accepted as an authority on the nature of man and many were prepared to discard their faith in the divine and immortal nature of man if Freud found no evidence of this fundamental affirmation. As the errors of Freud are increasingly revealed, we are left with nothing but pride that we recognized a pioneer.

To some extent, we developed an educational program based upon the theories of John Dewey. As one inner spokesman proclaimed, we substituted a method for a message. Fundamental messages have an infinite variety of contemporary implications and can be presented with successively improved methods. Any specific method will eventually become anachronistic, but with it as our basis of appeal, our source of justification, we are in a very insecure position in many communities.

Eventual obsolescence is inevitable unless we base our faith on a fundamental religious insight and then choose and discard contemporary figures as they conform and contribute to the "reason-for-being" of the movement. It is this which the Unitarian Universalist Association must do if it wishes for any continuing influence or significance.

The negative nature of Unitarianism and Universalism has deep roots. Universalism drifted into a "No Hell" emphasis after the Restoration movement. Universalists and Unitarians alike sought to win the new

intellectual class by joining in a criticism of orthodoxy in the early twentieth century. As we became solidified as minorities, it was far more satisfying to criticize the programs and proposals of others, than to work out constructive proposals.

We became habituated to the role of the critic. Although Universalists possessed the greatest tradition of cosmic optimism of any religious movement, we limited ourselves to pointing out the errors of Vincent Peale while he served people with a pale imitation of our affirmations.

Personally, in General Assemblies, I vote against all resolutions which are critical of others and for a period of time, this is probably essential if we are to reestablish ourselves as a movement with positive orientation. If we would forget Hitler, McCarthy and the Catholic Church except wherein we notice their good qualities and the certainty of their salvation, we should become a stronger and more creative movement.

Finally, I have suggested that liberal movements, if they are to avoid obsolescence, must correspond to the paradoxical nature of mankind. Motivation is emotional and a religion which lacks motivational power cannot establish itself as a significant movement. Truth has rational dimensions which must be observed if a movement is to avoid destructive inconsistencies. Concepts of goodness, value and intangible worth are basically spiritual and are mystical in source.

Significant religions find a harmony of such basic needs in ideal individuals and the harmony serves as a model for later generations. The figure of Jesus has so served the Christian tradition and given it vitality and permanence. The Unitarian concept of a human Jesus doing deeds of sacrificial nature, envisioning truths of axiomatic simplicity and probing the curtains of the unknowable for more imaginative concepts of God is worthy of great respect. I have no conflict with those who would add the personalities of other great and spiritually-intuitive individuals to our calendar of saints. The thing that I would emphasize is that it is not their teachings which must be perpetuated and harmonized: these are commonly outmoded insofar as they dealt with tangible realities.

It seems to me that many of the Unitarian Universalist Association have difficulty enough reconciling themselves to one such personification of the total needs of man. I know of few who could develop any great emotional relationship to Jesus, Buddha, Zoroaster and others. I have no objection to making the effort to expand our affections and our understanding, but we should be aware that we have a long way to go; perhaps further than most in other churches.

The Unitarian Universalist Association comes into being saddled with all the traditional elements of obsolescence which have destroyed liberal movements in other realms of endeavor. To add the obsolete elements of one fellowship to similar elements in the other is not a source of promise. Only if we go back to our valid fundamentals which could, I think, be harmonized, have we any hope of establishing a vital movement. I regret the limited optimism with which I face the possibilities before us. I should like to have my doubts proved groundless by a ringing announcement that we are a new association of churches of the Christian tradition, believing in the indivisibility of God and universal salvation: establishing checks and balances in organization; accepting contemporary greats as witnesses to truth, not as sources of it; rejecting all negativism and seeking to follow the mystical lead of the immortals.

UNIVERSAL UNIVERSALISM

The charter of The Universalist Church of America states its fourth purpose thus: "To promote harmony among the adherents of all religious faiths, whether Christian or otherwise."

In recent decades, a marked effort to broaden the meaning of Universalism beyond Christian dimensions has been made, especially among the younger clergy and laity. Universalism has sometimes been defined as "Universe Religion" or "Religion for One World," emphasizing not the doctrine of Christian salvation, but the universal aspiration of man toward the good life as evidenced in the wisdom and ethics of all the great world faiths.

Deepened appreciation for the full circle of spiritual discovery has been stressed. The need to transcend primitive and prescientific insights in the light of modern knowledge has been emphasized, together with the need for human beings to discover each other as partners in the shaping of human destiny.

Modern Universalism is thus the product of a long uneven evolution, steadily broadening its conception of itself as an inclusive movement. It stands in the stream of religious liberalism, and, while it has fostered the development of its own historic faith, it has shared the liberal concern for reason, enlightenment, freedom of thought, and democracy.

— Dr. Max A. Kapp
Dean of the Theological School
St. Lawrence University

The Task Has Just Begun

Raymond C. Hopkins

IT is my strong personal conviction that the future of liberal religion will depend far more upon the practical solution of the difficult organizational problems that still confront us than it will upon high sounding oratory. The vote for consolidation will not solve the maze of organizational problems that have confronted the American Unitarian Association and The Universalist Church of America separately and that will now confront them together. In fact, consolidation will in many ways compound the existing problems as well as add new ones. Merger does not offer a cure-all for the ills of our denominational life, but rather the opportunity and resources to meet these problems in a more adequate and desirable way.

Indeed, the sole objective of merger is to create a strong continental denominational organization that will more effectively and efficiently serve our local churches and further the spread of liberal religion in our world. Continually preserving the local autonomy of our churches and the freedom of belief of the individual, we would still create a strong and effective continental organization that will perform for us services that we cannot adequately perform for ourselves; and at the same time, give us a united voice to proclaim to the world the message and the method of our faith.

Like all great opportunities, it will be realized only if we have the vision, the wisdom, and the determination to utilize it for the advancement and deepening of our religious movement. Only if we create a spirit and climate of acceptance that will heal the personal and institutional doubts and grievances resulting from the solution of the question of merger itself; only if we succeed in enlisting the support of all factions of the recent debate; only if we select those who shall assume positions of leadership in the new movement with wisdom and without bitterness and strife; only if we can overcome our tendencies to narrow parochial pride and concern in our separated denominations; only if we can bring vision and courage to the reorganization of our headquarters' operation; only if we can create a true fellowship of free inquiry and affirmation, in which we avoid the costly and useless controversies over ideological and theological differences; only if we can create a fellowship broad enough to include within itself all of the diverse elements of our faith without compromising any of them; only if we seek to understand and properly interpret and implement the current tides and currents in our continental movement; only if we bring our best and most creative thought to bear upon the issues that confront us; will we be able to capitalize upon the opportunity and challenge that is ours in this hour.

Indeed, the future of liberal religion rests upon our ability to work together in the democratic process without bitterness and distrust. Our record to date has not always indicated that we are capable of such mature deliberations.

The vote and the adoption of the plan for consolidation will still leave many unanswered questions. How shall the denomination created by consolidation be organized at the headquarters' level? What are the services that it should perform? What shall its relation be to the new regional organizations that are to be created? How shall these regions be created? What shall their relationship be to existing regions and state conventions? What service shall these regions perform? How shall the programs of these regions be financed? What kind of fund-raising program shall the new denomination have? What shall be the relationship of the new denomination to the many and various independent auxiliary organizations now in existence in the AUA and the UCA? These are but a few of the tough and vital questions that must be answered. The five committees appointed in May, together with the Co-ordinating Committee on Consolidation, shall study these and other issues and make recommendations to the General Assembly in 1961.

The way in which these questions are answered, the way these decisions are reached, and what is more important — the climate of opinion and feeling in which they are created will ultimately determine the future of liberal religion. It is still true that the means determines the end. The way in which we solve the problems of consolidation will be more important than how we settle them. It behooves all of us to give our best and most creative thought, in love and concern, to workable and acceptable decisions. Thus, and only thus, shall the challenge be fulfilled and the future of liberal religion determined.

THE GREAT DECISION

THIS issue of the *Leader* goes to press two weeks before the voting on consolidation of the American Unitarian Association and The Universalist Church of America. By the time you read these words, the question will be settled. We shall either continue our separate ways, cherishing our mutual understanding and friendship, but remaining organically distinct, or, what seems more probable at this point, we shall be one association of churches with autonomous congregational polity and freedom of belief, uniting our powers, our devotions and skills to strengthen our fellowship and to promote the cause of liberal religion.

In either case, as a people of free faith, we shall honor the democratic process in which we have taken part. In either case, we shall pledge our loyalty to the church through which we are now to serve one another and our fellowmen. In either case, the decision will determine the structure through which our faith will flow.

The outcome of the vote will not mean much beyond this. Our faith will still be ours. Our tasks will still be ours. Our problems will still be with us. Our unfulfilled possibilities will still be before us. The bewildered, the suffering, the troubled souls of earth will still be here, and some of them close to us, as we may discover when we look into the mirror.

The great decision will not be in terms of organization, but in terms of religion. That decision will be made as we take the journey everyone must take to know who he is and what his relation is to life and to others. It will be made as we believe in our own spirits, and in the power of our own creativeness. It will be made in the secret places of our hearts, not once, but every morning we greet the sun, and every moment we breathe, and every time we are confronted by another living being.

That decision will take place, not in an assembly, nor in our intellect alone, for there is something deeper in our lives than logic; and we shall find this deeper reality as we commit ourselves to freedom, to truth, to personal integrity, to respect for persons, to the God who dwells between us and moves us to response. We shall express it in our practical work for a world in which all humankind can live as in a home. We shall know it as our spirits are stretched, as we live our faith, as we sense our oneness with all human beings in their quest for the fullness of life.

CRY, WHAT BELOVED COUNTRY?

THE long predicted explosion in South Africa has happened; and we hear the echo of it round the world. It is not the only reverberating sound we hear. Mankind at last has ears. There is no place any more for secrets. Men can no longer exploit one another without being found out. Men cannot hold the good things of life for themselves, alone. No master people can keep others in subjection without meeting the consequence. They can try, but humanity will have its say.

The silence of the earth is shattered. Differences of language, custom and culture, conflicting ideologies—all are transcended. Communication lines are everywhere. The human heart has become a seismograph responding to whatever is said or done. We listen, not because of the pressure of agitators, or crazy idealists, but because the people of the earth are now in contact and must live together.

Rebecca West, the British critic and journalist, tells us the Negroes need no communist to tell them their lives are unendurable. The "whites," we are told, are armed to the teeth with rifles and side arms, their fear and hatred driving them to panic as they look at the menacing shadows about them.

The world is not one in system, nor in understanding. But deeper than organization and system is our recognition of the oneness of human yearning. We know the world is divided by ignorance, by greed and by fear. We know a better world can emerge. We are learning that love is what we need, that we belong together — all of us. We are learning that when we reach out our hands, even from afar off, they touch other hands engaged in the same search.

FAITH AND THE ANSWERS

THERE is an impulse in the spirit of man to seek unity with himself, his fellows, and the universe. This is the meaning of what we call religion. The forms of man's religions change, but that inner urgency goes on. This is the basic universal.

The life of Universalism is within us, not in any settled answer to life's questions. We pay our debt to the past as we carry on the tradition of moving beyond the formulations of what has been achieved toward harmony and wholeness. You do not have to find brotherhood in the universe to find it in your own heart. You do not have to know God's name to know the presence and the power in the life.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

FROM CALIFORNIA

Great, wide, beautiful, wonderful
World,
With the wonderful water around
you curled,
And the wonderful grass upon your
breast,
World, you are beautifully dressed.

— William Brighty Rands

California is really a very small part of the world of which the poet speaks and yet it is a very representative part of the world with its many and varying climates, peoples and cultures. It is interesting to come to California after many years spent in New England and the Middle West and enjoy many of the contrasts found here. People are very much the same no matter where one meets them, but Californians seem to go more than the proverbial "half way" to make the newcomer feel at home.

With all the migration of population westward through the years and the present great surge which Southern California is experiencing today, Universalists seem to be in the minority. There have been a few strong churches in the State — some that were are no more — others are continuing, and two new ones are growing, one in Costa Mesa and another in Ventura.

True to their heritage, Universalist women have wished to advance the work of their church through organization and June 8, 1889, is the first date given in the annals of the California Universalist Missionary Association. However, it was in November 1928 that the Association became incorporated under California law. Women's groups participating in these early years were Los Angeles, Pasadena, Riverside and Santa Paula. In 1941, the name was officially changed to the Association of Universalist Women and later on women's groups from Hollywood, Van Nuys and Costa Mesa joined the State organization.

Back of these statistics you will find the work of many devoted women who have nurtured the work of educating and informing local groups and helping to support the national projects and administration expenses. California has always made a favorable impression on the financial record of the A.U.W. It is a long way from Los Angeles to Boston, and with the small amount of field work that our National A.U.W. can give, and the limited amount of travel of our California women to the East, it is remarkable how well the interest has been maintained.

Within the past year, it has been necessary to close two of the city churches, namely Los Angeles and Hollywood, and it is difficult for the A.U.W.s of those churches to hold an organization together, though, as one member rightly said, "The spirit of comradeship so strong through the years will hold us together for some time." Some of these women can attend state conferences which are centrally located and a few are able to attend another Universalist church of their choice.

The **Pasadena** Church and its A.U.W. often act in the position of fairy godmother to newer groups in the State. Costa Mesa has received much help from Pasadena and many area meetings are scheduled there because of location and facilities available to all. Our 1959-60 state president, secretary and treasurer are all members of the Pasadena congregation; not a healthy condition, you readers may say, but expedient and gratefully appreciated at the present time. Five local A.U.W.s have contributed $714.05 to the national budget for the present fiscal year.

Santa Paula reports sending a generous box of gifts to the sales table at the Clara Barton Birthplace.

Costa Mesa used the Dedication Day Service in February and found it well prepared and most helpful.

Riverside has been a federated church for many years and finds supporting two women's groups difficult and consolidation will really help many of our churches in similar circumstances.

Los Angeles and **Hollywood** A.U.W.s each gave of their housekeeping equipment to help furnish the kitchen in the new Costa Mesa church.

Palm Springs Regional Conference

The growth among Unitarian Churches and Fellowships in California is quite remarkable and the friendliness between Universalist and Unitarian is also notable. Liberal religion has an uphill grind in the Far West due to many unfortunate connotations of the word "liberal" following the war, plus the upsurge of conservatism in protestant ranks today. In February of 1958 a group of Universalist local Association presidents were invited as guests to a meeting of Unitarian Alliance presidents at the home of Mrs. Dorothy Odin. Merger was in the air and they wanted to meet each other. Before the meeting was over it became not "we" or "they" trying to work together, but "all" working together. The end result was a regional conference of Unitarian and Universalist women held in Palm Springs on November 6 and 7, 1959. The three ingenious and untiring chairmen were: Evelyn Buell, president of the Associate Alliance of Southern California, Arizona, New Mexico and Hawaii; Flora Turner, president of the California Association of Universalist Women; and Dorothy Odin, Director, Pacific Coast South Region of the General Alliance of Unitarian and Other Liberal Christian Women.

Two other combined meetings have been held during the winter, one in Pasadena and one in Riverside. The vivacious Alliance women are leading the way and it is hoped that Universalist women will lend their support to genuine co-operation. It can be the beginning of a new era.

—Jeannette Mulford

News of Churches and Church People

rs. Julius Katt presented with a certificate of appreciation by the First niversalist Church of Meriden, Connecticut, on completion of seventy-five ears of active membership in the Church. She joined in 1885 at the age thirteen. In the picture with Mrs. Katt are the moderator of the Church, ilbur D. Emmons, and the minister, the Rev. William E. Gardner, who is olding a New Testament inscribed with a membership certificate and the atement of Universalist Principles, which was given to her at the time e joined, signed by Dr. James Henry Chapin.

CAMP RADFORD

The 12th Annual Family Conference of the Pacific Southwest Institute of Religious Liberals will be held at Camp Radford, Seven Oaks, California, June 18-25, on the theme, *Insight And Outlook.* The speakers will be Royal Cloyd, director of Adult Education, Council of Liberal Churches, and Leslie Blades, Psychotherapist, Berkeley, California.

The Rev. James McKnight and the Rev. Horton Colbert will lead workshops. The Rev. Paul Sawyer will serve as Dean of the program for young people from age three through junior high.

LIBERAL RELIGIOUS YOUTH CONVENTION

The seventh annual Continental Convention of Liberal Religious Youth will be held on the campus of Grinnell College, Grinnell, Iowa, June 26 — July 3. The Theme, *What Shapes the Modern Mind?* will be discussed by high school and college youth delegates from many parts of the United States and Canada, following addresses by three speakers.

Mike Harrington, writer and labor consultant, will speak on *The Effects of Mass Media and Propaganda.* Mr. Harrington has written for *Commentary, Commonweal* and *The Reporter.* He is presently consultant for the "Fund for the Republic," and a member of the Socialist Party.

Professor Howard Higman will address the convention on *The Effects of Society's Complex Organizational Structure* and *The Effects of Changing Norms of Conformity.* Mr. Higman is a member of the Sociology Department at the University of Colorado. Dr. John F. Hayward, assistant professor of Philosophical Theology at Meadville Theological School, will speak on *The Effects of Increased Leisure Time* and *The Effects of Authoritarian Versus Permissive Approaches in Family Life.* Dr. Hayward served as a chaplain in the USNR and was minister of the Unitarian Church.

Additional adult staff leaders will include: the Rev. Carleton M. Fisher, president of The Universalist Church of America; the Rev. Arthur Foote, minister of the Unitarian Church, St. Paul, Minnesota; the Rev. Robert Wolley, director of the Department of Extension, UCA; Joseph Samples, Unitarian Service Committee youth worker in the Chicago area; the Rev. Vernon Curray, minister of the Universalist Church, Rochester, Minnesota; the Rev. Peter Raible, minister of the Unitarian Church, Lincoln, Nebraska.

CENTENNIAL

The Thomas Universalist Church, Smithton, Pa., will celebrate its 100th anniversary, June 9 to 12. On June 9, 1860, eleven persons who had been introduced to Universalism by an itinerant preacher named Bacon met in the Port Royal schoolhouse near Smithton and organized the Universalist Church of Port Royal. The organization grew and a church was built. Then a coal company bought adjacent property and built beehive coke ovens. Smoke from these ovens rendered the building unfit for a place of worship and a church was erected in Smithton in 1888.

Throughout the greater part of its history, the congregation has been without the services of a resident minister. At present Rev. Donald K. Evans, D.D. or Mr. Lloyd Manis, both of Akron, Ohio, visits the

church once a month. The Sunday School has met every Sunday for the past forty years.

The first service of the anniversary program will be held Thursday evening and will be designated *Founders' Day*. Mrs. Jessie Smith Bentley of Connellsville, Pa., will give the history of the church and the meeting will be followed by a social hour. Mrs. Bentley was a member of the church for many years and her family was connected with its early history.

A banquet will be held Saturday evening and the speaker will be Col. J. J. Sustar, who conducts *Col. Sustar Reporting* on TV Station WQED, Pittsburgh. Col. Sustar was formerly connected with the Universalist Church in Scranton, Pa.

Sunday morning, the congregation will hear Dr. Philip R. Giles, General Superintendent of The Universalist Church of America.

A procrastinator is one who puts off until tomorrow the things he's already put off until today.
— GRIFF NIBLACK, in Indpls. News

UNIVERSALIST CHURCHES — WHEN IN OUR TOWN — WORSHIP WITH US

CALIFORNIA

Pasadena — 11 A.M.
300 South Los Robles Avenue
Dr. Harmon M. Gehr

CONNECTICUT

Bridgeport — 11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

Stamford — 11 A.M.
Forest and Prospect Streets
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

KENTUCKY

Hopkinsville — 10:45 A.M.
Third and Main Streets
Rev. Stanley C. Stall

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 9:30 and 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams — 11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem — 10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

MINNESOTA

Minneapolis — 9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson
Rev. Kenneth K. Marshall

NEW YORK

Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Rochester — 11:00 A.M.
150 South Clinton Avenue
Church School — 10:40 A.M.
Nursery during Church Service
Dr. Donald B. F. Hoyt

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Rev. Norman L. Sparbel

Rocky Mount — 11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Belleville — 10:30 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

The churches named above are listed in each number of the Leader, except July and August, for a modest fee. If you wish your church so listed, write the Universalist Leader, 16 Beacon Street, Boston 8, Mass.

WHY?

I came to the church Monday morning to find Mr. Charles Winney shoveling snow from the Elmwood Avenue entrance.

It occurred to me that his spontaneous and generous action forms the basis of our free faith in man. But it also reminded me once again that the greatest power of the church lies not in what it does for people, but the generous actions it encourages them to do for it. I think of the time that Kelley Ferber put in last year as Chairman of the Board; the time put in now by Clarence Pierce. I think of the Committee chairmen and the Church School teachers, all of whom work for small thanks and little appreciation. I think of the unknown hours put in by Edward Pfaffenbach merely to pass on a sound building to a new House Committee. And Alice Williams, Ella Bagot, and Louise Michael who came to the church and brushed by hand, mended, and cleaned all of the pew cushions. And I ask "Why?"

I do not pretend to know the "Why." I only know that I sit at my desk with the feeling that there is more fineness in us all than ever is recorded even by us. I should like to think that our church is dedicated more to developing and encouraging this fineness than in keeping us in line!

— PAUL N. CARNES

CRACKLING

Robert Q. Lewis tells of the world-wide firm with branches everywhere, including one in the Sahara Desert. One day the manager received a letter from the Sahara branch, complaining that the employees were out of water . . . The complaint was discussed with the president, who shrugged: "Oh, those Sahara people are always complaining they're out of water." . . . "I think this time they mean it," said the manager. "The stamp is attached with a pin."

— *The Watchman-Examiner*

U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A.

WHY SOUTH WEYMOUTH DOES IT

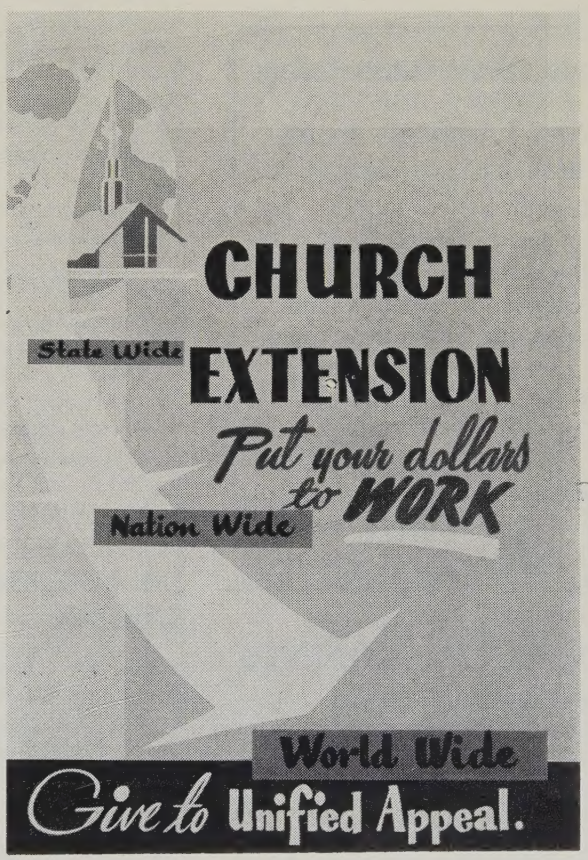
When the question, "Why did your church put its full "Fair Share" in its budget?" was asked me, I was stumped for an immediate answer. Even after giving some thought to the question I could only answer with a question, "Why not? Why would any church NOT include its Fair Share in the budget?"

Our "Fair Share" is covered in our Budget under the heading "National and Regional Support of Denomination." The reason for its inclusion "in full" is stated in the last three words of this heading "Support of Denomination."

We "support the denomination" in the same sense that industry supports the many national business associations and local chambers of commerce. If we are to continue our growth, avoid stagnation and continue to be a recognized and respected factor in the community, my church and every Universalist church needs the many benefits derived from a financially strong national headquarters.

We can and will have a financially strong national headquarters if my church and your church recognize their financial obligation and put their FULL "Fair Share" IN THE BUDGET.

— A Layman
South Weymouth, Mass.



Mail checks to

Unified Appeal Office
16 Beacon Street, Boston 8, Mass.

U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A. — U.A.

ARE YOU LATE ?

There is
STILL a last chance .

BIBLES

for Graduation
and Children's Day
can still be obtained
in Wide Variety
from

Massachusetts Bible Society
41 Bromfield Street
Boston 8, Massachusetts

Co-educational, Campus College

A A and A S degrees in two years

A small (350), friendly, co-ed college in a New England village near Boston's social and cultural centers. Wide choice of courses for careers, community service, business or transfer to 4-year college. Athletics, activities, swimming pool.

Dean JUNIOR COLLEGE
Wm. C. Garner, President
FRANKLIN, MASS.

UNIVERSALIST ATHLETES

The Universalist Church, Somerville, Mass., has been specializing for five years in athletic programs for young people.

Last year, the basketball team won all local championships and came in second in the New England Church League in which some three hundred and seventy Protestant, Greek Orthodox, Armenian, Jewish and Negro churches compete.

This year, the team again won the Somerville City championship, the Boston championship and the North Shore championship.

OBITUARIES

GEORGE C. BOORN

George C. Boorn, a Universalist minister for fifty years, died after a long illness in Cooperstown, New York, April 11, 1960.

Since his retirement in 1957, he had been preaching in the historic old church in Schuyler Lake.

George C. Boorn was born in Decatur, New York, in 1886. He was a graduate of the High School in Adams, Mass., and of Crane Theological School, Tufts University in 1910. He was also ordained to the ministry of the Universalist Church in 1910. In 1914, he married Annie M. Jenkins, Reading, Mass.

Pastorates served by Mr. Boorn were Rutland, Vermont; Portland, Maine; Troy, Cooperstown, New York; and Brooklyn, Pennsylvania. From 1936-1943, he was minister and social service worker at Inman's Chapel in western North Carolina, where he organized monthly medical clinics for pre-school children. His last pastorates were in Oakland, Indiana and Columbus, Ohio.

He is survived by his wife and a sister, Eloise Huntington Boorn of Oneonta, New York. He was a member of the Masonic Lodge of Rochester, New York and of Otsego Chapter, A. F. & A. M., Cooperstown.

Services were held in the Old Stone Church in Schuyler Lake, conducted by the Rev. John Edwin Price and the Rev. F. W. Connell.

DR. EMERSON HUGH LALONE

The Rev. Emerson Hugh Lalone, D.D., Litt. D., 26 Mt. Vernon Street, Boston, and Linwood Road, Pigeon Cove, Massachusetts, editor of *The Universalist Leader* and manager of the Universalist Publishing House, died suddenly in Hartford, Connecticut, Thursday, March 24.

Dr. Lalone was born in Boston, Massachusetts, February 6, 1899, of George and Mary Lalone.

He was ordained to the Universalist ministry in 1924 after graduation from the College of Arts and Sciences and the Theological School, St. Lawrence University, Canton, N. Y. He served

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
QUALITY FABRICS
LASTING BEAUTY
Write for catalog T-1
BENTLEY & SIMON INC.
7 WEST 36 ST • NEW YORK 18, N.Y.

EDUCATION FOR
LIBERAL MINISTRY

Theological School of St. Lawrence University

Thorough Religious
Education Course
Freedom and Fellowship

Angus H. MacLean, Ph.D., Dean

Write for information

Dr. Max A. Kapp
Canton, N. Y.

The Bethany Union
for Young Women

256 Newbury St., Boston, Mass.

A UNIVERSALIST INSTITUTION

Offers the advantage of a comfortable home to young women of moderate means, both business women and students. The Union is within easy access of all parts of Boston.

Attractive rates for room and board, including light and heat.

For further information write to
MRS. PEARL S. DUMAS
Superintendent

256 Newbury Street, Boston, Mass.

MARIAN E. PFAFF, *President*
JOEL W. REYNOLDS, *Treasurer*

student parishes in Liberty, Michigan, and Dexter, N. Y. From 1923 to 1929, he was the settled minister of the Universalist Church of Good Tidings, New York, and from 1920 to 1928, minister of the Universalist Church, Canton, N. Y. In 1928, he was married to Dorothy De Graff of Amsterdam, N. Y.

He was appointed manager of the Universalist Publishing House in 1937 and associate editor of *The Christian Leader* (later *The Universalist Leader*) in 1938, succeeeding Dr. John van Schaick as editor in 1945. Among the other positions held by him were vice-president of The Universalist Church of America, 1941-1945; secretary-treasurer, Associated Church Press, 1941-1943; chairman, Universalist Service Committee, 1945-1950; president, Universalist Historical Society, 1954-1958; and presently trustee, Theological School, St. Lawrence University, since 1951.

He was instrumental in organizing in 1945 the Universalist Service Committee, the denominational social service arm, and it was under his chairmanship that a program of relief and rehabilitation was carried out in Hungary, Holland and Germany after World War II, bringing the official recognition of the three governments.

Dr. Lalone's published works included *Your Church in Action,* 1937; *Pioneer Personalities,* 1938; *And Thy Neighbor as Thyself,* 1939 and 1959; *Strong Son of God,* a biographical sketch of John van Schaick, 1949; Universalist devotional manuals, *Advent Meditations,* 1941 and *The Light Is Still Shining,* 1942; contributions in *St. Lawrence University in the World War,* 1931 and *Candle in the Wilderness, St. Lawrence University, the First One Hundred Years,* 1957.

CHURCH IN THE MAKING

The Eastern Hills Fellowship in Ohio is well on its way to becoming a church with a constituency of eighty adults and forty children in the church school. The group is seriously looking for a house that can be made into semi-permanent quarters. It is planning new constitution and bylaws. Its new budget will exceed $5,000, of which $200 is planned for Unified Appeal. By 1961, it should be on its own.

ORDINATION AND INSTALLATION

GRETA MARIE WORSTELL was ordained and installed as minister of the Church of the Reconciliation (Unitarian-Universalist) of Utica, New York, March 27, 1960.

The Sermon was delivered by Dr. Sidney E. Mead, president of the Meadville Theological School of Chicago. The Charge to the Minister and to the Congregation was given by the Rev. William P. Jenkins, minister of the First Unitarian Congregational Society of Rochester, N. Y. and Greetings from the Community by the Rev. Harold R. Fray, Jr., minister of the Plymouth Congregational Church of Utica. Greetings were also received from the American Unitarian Association and from The Universalist Church of America. The Rev. William Lorne Bebee, Universalist minister and Dr. Angus H. MacLean, Dean of the St. Lawrence Theological School, also had a part in the service. The Rev. Greta Marie Worstell pronounced the Benediction.

TUFTS UNIVERSITY
Crane Theological School
A Training Center for Liberal Ministers and Church Workers

★

Five $1000 Fellowships available to aid college graduates in Training for the Ministry of the Universalist Church.

For information address:
BENJAMIN B. HERSEY, *Dean*
Tufts University
Medford 55, Mass.

VISITING SOUTHERN CALIFORNIA?

Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30, Church School at 10:45; Worship at 11. Dr. Harmon M. Gehr, Minister.

THE
ST. LAWRENCE UNIVERSITY
Canton, New York

A Liberal Arts College

Devoted to the education of young men and women for responsible citizenship and for positions of leadership in business, government, and the professions.

EUGENE GARRETT BEWKES
President

UNIVERSALIST
NATIONAL MEMORIAL
CHURCH
Corner 16th and S Sts., N.W.
Washington, D. C.

Church School and Adult Group 10 a.m.
Worship 11 a.m.

SETH R. BROOKS, D.D., *Minister*

All S-2 buses run to the church

TUFTS
UNIVERSITY

Completing Its First Century
Planning for Its Second Century

Nine Schools with
Unusual Resources

NILS Y. WESSELL, *President*

For information address
Medford 55, Massachusetts

Mrs. J. G. DeWolfe
18 Early Avenue
Medford, Mass.

Oct. 60

(Section 520, P.L.&R.)

NOTICES

NEW YORK FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the New York Universalist Convention will convene in Syracuse, New York, on the ninth day of June 1960 at 1 P.M. for the purpose of examining Rev. Edward Hanna, an ordained Methodist minister, to ascertain whether he possesses the essential spirit of the Universalist faith and the intellectual and spiritual qualities that promise useful service in the Universalist ministry.

Notice is hereby given that the Committee of Fellowship of the New York Universalist Convention will convene at Syracuse, N. Y., June 9, 1960, at one o'clock for the examination of Mr. James P. Hawley "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

— MAURICE W. COBB
Secretary

April 27, 1960

MASSACHUSETTS FELLOWSHIP COMMITTEE

At its meeting on April 20, 1960, the Committee accepted Moses Walker in transfer from Ohio and renewed his license as of February 1, 1960; accepted John Daniel in transfer from Maine; granted a license for one year to Leo Dantona with the recommendation that he be granted the right to administer the ordinances.

— ALBERT F. ZIEGLER
Secretary

DOOLITTLE HOME
for the Aged
Foxboro, Massachusetts

Additional income is needed for current expenses. Annual dues, two dollars. Gifts gratefully received.

Additional funds are needed for maintenance. Remember the Home in your will.

A UNIVERSALIST HOME FOR UNIVERSALIST PERSONS

IF YOUR HOME BURNED TONIGHT

Have you ever thought What you would do first?

You would look through the ruins to see what could be salvaged—especially for valuables, money and records. The chances are the most important—your records and cash —would be destroyed.

Unless You Were Protected By a SENTRY SAFE

With one-hour 1700°F Underwriters' Laboratories Class "C" Label.

The initial cost only $79.95 for the Standard Sentry or $119.95 for the Sentry Major (freight paid east of the Mississippi, add $5.00 for shipments west of Mississippi) will pay for itself.
Sentry Standard (240#) 24½ x 17½ x 17½ (15 x 12 x 13 inside)
Sentry Major (330#) 24½ x 17½ x 23½ (15 x 12 x 18½ inside)

Immediate Delivery

JOHN D. BRUSH AND CO.
545 West Avenue
Rochester 11, New York

THE UNIVERSALIST LEADER

One year's subscription — regular	$3.50
One year's subscription to Libraries, Y. M. C. A., Y. W. C. A., Homes or Institutions	3.00
To Ministers	2.25
To New Members — introductory — one year only	2.00
Sustaining subscriptions	5.00

16 Beacon Street, Boston 8, Massachusetts